

YC 101782

B

LIBRARY
OF THE
UNIVERSITY OF CALIFORNIA.

GIFT OF
A. S. Hallidie, Esq.

Received September, 1885.

Accessions No. 28222 Shelf No.

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation



MESSIAH'S KINGDOM,

OR,

A BRIEF INQUIRY

CONCERNING WHAT IS REVEALED IN SCRIPTURE,

RELATIVE TO

The Fact, the Time, the Signs,

AND

THE CIRCUMSTANCES

OF

THE SECOND ADVENT

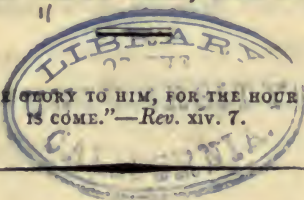
OF THE

LORD JESUS CHRIST.

BY JOHN BAYFORD, Esq. F. S. A.

“

“ FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME.”—*Rev. xiv. 7.*



London:

PRINTED FOR THE AUTHOR,

By F. MARSHALL, 31, *Kenton Street, Brunswick Square;*

AND SOLD BY

OGLE, DUNCAN, AND CO. 37, PATERNOSTER ROW, AND
295, HOLBORN.

1820.

MESSENGER'S KINGDOM

A BIBLE INQUIRY

CONCERNING WHAT IS REVEALED IN SCRIPTURE

RELATIVE TO

THE SPIRIT OF THE LORD

AND

THE CHRISTIAN

BY

THE REV. J. H. WOOD

OF THE

CHURCH OF CHRIST

1844

NEW YORK: PUBLISHED BY J. H. WOOD, No. 11 NASSAU ST.

ALL RIGHTS RESERVED. BY THE AUTHOR. 1844.

REVISED

BY THE AUTHOR

IN 1854

NEW YORK: PUBLISHED BY J. H. WOOD, No. 11 NASSAU ST.

1844

Preface.

To guard against the possible misunderstanding of some of the expressions, which occur in the following pages, it seems desirable to remind the reader, in reference to the prophetic periods spoken of in Scripture, that the leading facts of a particular epoch, are continually placed under one date, and spoken of as one event. The first day on which the rain fell, was the date of the Flood: the day of John the Baptist, was the date of the Gospel Dispensation: and so, when the Author speaks of the day of Messiah's coming, it is not intended to refer to the mere point of time, when He shall first be seen in the clouds of heaven; but rather to the beginning of those judgments, which may either introduce, or may attend his personal manifestation.

January 1st, 1820.

INDEX

The first part of the present volume contains a list of the names of the persons who have been mentioned in the text of the book. It is arranged in alphabetical order, and is intended to facilitate the search for the names of the persons mentioned in the text. The names are given in full, and are accompanied by the page numbers at which they occur. The names of the persons mentioned in the text are given in full, and are accompanied by the page numbers at which they occur. The names of the persons mentioned in the text are given in full, and are accompanied by the page numbers at which they occur.

LONDON: 1850.

CONTENTS.



	PAGE
CHAP. I.	
<i>Preliminary Statement</i>	1
CHAP. II.	
<i>Scripture Proof that Messiah will reign visibly upon Earth—from the Psalms</i>	12
CHAP. III.	
<i>The like Proof—from Isaiah</i>	22
CHAP. IV.	
<i>The like Proof—from Jeremiah, and other Prophets...</i>	31
CHAP. V.	
<i>The like Proof—from the Apostles</i>	38
CHAP. VI.	
<i>Promise to the Seed of Abraham</i>	47
CHAP. VII.	
<i>Prophecies of Daniel:—1st. The Great Image—2nd. The Four Wild Beasts</i>	63
CHAP. VIII.	
<i>Prophecy of the Ram and the He-Goat</i>	74
CHAP. IX.	
<i>Prophecy of the Seventy Weeks</i>	86

CHAP. X.

Prophecy of the Latter Days 95

CHAP. XI.

General View of the Apocalypse 113

CHAP. XII.

*Prophecy of the Seven Churches—Ephesus, Smyrna,
and Pergamos considered* 124

CHAP. XIII.

*Churches continued—Thyatira, Sardis, Philadelphia,
and Laodicea* 137

CHAP. XIV.

*Prophecy of the Seven Seals—the Four First Seals
considered* 150

CHAP. XV.

Seals concluded 164

CHAP. XVI.

*Prophecy of the Seven Trumpets—the Four First
Trumpets considered* 175

CHAP. XVII.

Fifth and Sixth Trumpets 183

CHAP. XVIII.

The Two Witnesses in Sackcloth 192

CHAP. XIX.

The Two Witnesses continued 196

CHAP. XX.

*Death and Resurrection of the Witnesses—Seventh
Trumpet* 203

CHAP. XXI.

*The Woman and the Red Dragon — War between
Michael and the Old Serpent* 213

CHAP. XXII.

- The Wild Beast of the Sea; and the Wild Beast with
two horns like a Lamb* 223

CHAP. XXIII.

- The Three Angels, and the Harvest and Vintage
which succeed* 232

CHAP. XXIV.

- Vials of Wrath* 239

CHAP. XXV.

- Vials continued—Four First Vials considered* 244

CHAP. XXVI.

- Vials concluded—Sixth Vial—Drying up of the Waters
of the Euphrates—Three unclean Spirits like
Frogs—Seventh Vial* 250

CHAP. XXVII.

- The Great Harlot upon the Infidel Beast* 259

CHAP. XXVIII.

- Destruction of the Great Harlot* 270

CHAP. XXIX.

- Time and Signs of the Advent* 278

CHAP. XXX.

- Circumstances of the Advent* 292

CHAP. XXXI.

- The In-gathering of the Church* 307

CHAP. XXXII.

- Messiah's Judgment* 317

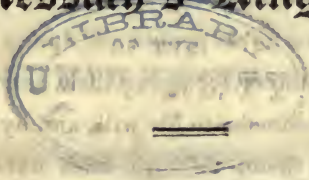
CHAP. XXXIII.

- First and Second Resurrection* 327

CHAP. XXXIV.

- Conclusion* 334

Messiah's Kingdom.



CHAP. I.

Introductory Statement.

THE word of truth unfolds to us the kingdom of Messiah under a three-fold state or manifestation.—HE is there revealed as the Creator and Preserver of all things: for it is written, God “created all things by Jesus Christ:” and of the Word who “was in the beginning with God,” and was afterwards “made Flesh,” we read, that “all things were made by him, and without him was not any thing made that was made.”—He “in the beginning laid the foundations of the earth; and the heavens are the work of his hands.”—“He upholdeth all things by the word of his power:” and providing for the well-being of his creatures, he rules, ordains, directs, and governs all things in heaven and in earth,

so that the very hairs of our head are numbered, and not a sparrow falls to the ground without him. He is revealed likewise as the God of all grace and consolation : and in this character he governs his spiritual as he does his natural kingdom, by his Power and his Spirit, giving to his people all things needful for life and for godliness, bringing their hearts and consciences into obedience to his will, and by his mighty power keeping them, through faith unto salvation. His spiritual kingdom cometh not with observation, but is established within us ; it is not after the form, or the fashion of this present evil world : no worldly pomp or honor is attached to it : and yet the Lord's people know it, feel it, and comprehend it. But unless a man be born from above, he can neither see nor enter into it, for it is "righteousness, joy, and peace in the Holy Ghost."

There is also another state or manifestation of the power of the Messiah plainly declared in Scripture, but not yet presented to our sight ; and it may be termed his kingdom or government upon earth as Messiah—He proclaims himself to the Apostle John, as "the Prince of the kings of the earth." He has "a name written, King of kings and Lord of lords." He is declared "in all things to have the pre-eminence." He is "the Prince of princes," "whose

name is above every name, that at his name every knee shall bow"—as it is written, "He must reign till he has put all his enemies under his feet." "There shall be given unto him the heathen for his inheritance, and the uttermost parts of the earth for his possession." "His dominion shall be from sea to sea, and from the river to the ends of the earth."

In the two first manifestations of Messiah's kingdom, the world at large is left under the power of another prince spoken of in Scripture as "the wicked one;"—"the prince of this world;"—"the spirit that worketh in the children of disobedience;" but a time of the restitution of all things is announced; and when the Lord, even Jesus cometh with ten thousand of his saints to execute judgment, he shall lay "hold on the dragon, that old serpent which is the devil and Satan, and bind him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he deceive the nations no more, till the thousand years are fulfilled." The word *nations* proves that during these thousand years, the race of man shall still remain and be continued in the flesh; and other scriptures confirm it, and shew that this period of the thousand years is the time of Messiah's personal reign with his saints; that it is his kingdom,—a reign or rule *upon earth*, which shall be

established in righteousness and true holiness before him.

The Lord Jesus Christ, God over all, blessed for ever, was manifested that he might destroy the works of the devil: and doubtless Satan's power over the mind, the will, the affections, and the flesh of man, is amongst the works to be destroyed. Unless this be accomplished before all flesh shall pass away, how can the Lord be glorified in his Saints? How can it be shewn what manner of persons the Lord's people ought to be, and shall approve themselves in all holiness of life and conversation?—Except during the period when our first parents dwelt in the garden of Eden, and walked before their Lord in peace and in love blameless, the glory and perfection of man in the flesh, or in his time-state, have never been seen in the beauty of their creation. Ever since the fall, the flesh or mundane condition of man has been exhibited only as filthy, hateful to God, odious and defiled by sin, and under the power of the prince of darkness. The ground too, cursed for man's sake, hath brought forth thorns and thistles, and the very air he breathes, conveys to him the seeds of pestilence, disease, and death. The wicked of the earth rule over it, and all the desirable and pleasant things of creation which remain, seem left only to gratify the passions, and to

administer to the vices of the vilest and basest of mankind, who, not content with turning to evil purpose all the good things which have been provided for their use, with perseverance the most insidious, and cruelty the most unrelenting, have continually employed themselves in striving to pervert Jehovah's truth, and to wear out and to destroy the Saints of the Most High God. We might conjecture that our gracious Lord would not allow all flesh to pass away, and to perish under the dominion of the evil one, without bringing forth some better things than are to be seen under a dispensation like the present. "His tender mercies are over all his works." And shall he not at length shew mercy, and deliver man from the power of sin and Satan? Shall not man one day be brought to serve, and to obey his Creator? If revelation were silent, reason might suggest an answer: but blessed be His name, the question is not left for reason: the gracious purpose of the Redeemer is plainly declared in the words of unerring truth; for "the times of the restitution of all things,"—"the times of refreshing from the presence of the Lord," and "the adoption, to wit, the redemption of the body," are spoken of as amongst the blessings prepared for them that love him. In these glorious and happy days "Jerusalem shall be made a rejoicing, and her people a joy: the voice of weeping shall no

more be heard, nor the voice of crying. They shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not labour in vain, nor bring forth trouble, for they are the seed of the blessed of the Lord, and their offspring with them." "And Jerusalem shall be called a city of truth, and the mountain of the Lord of Hosts, the holy mountain." "The tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall wipe away all tears from their eyes."

We learn from the first chapter of the Acts of the Apostles, that immediately before his ascension, the disciples asked our Lord if he would at that time restore again the kingdom to Israel; He replied, it was not for them to know the times or the seasons which the Father had put in his own power; but they "should be his witnesses in Jerusalem, and unto the uttermost parts of the earth:" thereby leading us to conclude, that the kingdom should certainly be again restored to Israel, although the time for it was not then to be revealed. This, like other Scriptures, was written for our instruction; and in these latter days, to which the interpretation of prophecy is promised in an especial manner, it well deserves the attention of the Church. For it is written, "the words are

closed up, and sealed till the time of the end :”
 “ many shall run to and fro, and knowledge shall be
 increased :” “ none of the wicked shall understand,
 but the wise shall understand.” And when shall the
 wise understand ? At the time of the end, no doubt,
 for till that time, the words are closed up and sealed ;
 but then shall they be sealed no longer.

The unparalleled events of the last thirty years,
 and the signs of the times in which we live, proclaim
 by no uncertain tokens, that the time of the end can-
 not be far distant, if it be not at the very doors.
 The special privilege, therefore, of looking with a
 steadfast eye to the unfolding of the last mysteries of
 prophecy, belongs to this period of the Church ; and
 it becomes a duty, that we should search the Scrip-
 tures to understand what is written concerning the
 glorious promises of the latter day : not for the vain
 purpose of becoming wise with regard to future
 events, but to strengthen and confirm our faith, and
 that of many, that it fail not, and that the Church of
 Christ, rooted and grounded in faith, and built up in
 love and in knowledge, may be kept in the hour
 of temptation, which “ shall come upon all the
 world, to try them that dwell upon the earth ;” and
 that the followers of the Lord Jesus being strong in
 the Lord, and in the power of his might, may be pre-

pared against that time of trouble of which the prophets speak as about to overtake the adversary : “ a time of trouble such as never was since there was a nation to that same time : ” — “ an earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great.”

It will be seen by an examination of prophecy, that the judgments of the latter day, as well upon the mystic Babylon, as upon them that know not God, and believe not the gospel of Jesus Christ, are ordained to take place at the same season with the Second Coming of Messiah, with the restoration of Judah to his own land, and with the final deliverance of the Church from the bondage of sin and Satan. It is the opinion of many, that these promises of restoration and deliverance have respect only to spiritual things ; that under the gospel dispensation, the Church is already delivered spiritually from sin and Satan ; that no further deliverance is now to be expected ; and that the several prophecies referred to in support of the opinion here advanced, signify no more than the gathering in of the Jews into the Christian Church, and the gradual extension of that Church over the face of the whole earth, under a state of Church Government, and discipline not unlike that of Apostolic times. It is intended to

combat this opinion, and to shew that times far more abundantly glorious await the Church upon earth, times in which there shall be fulness of joy and pleasures at the Lord's right hand, to endure for evermore, even unto hidden ages. To prove and to illustrate this, not argument, but Scripture will be adduced.

Of the Jews we are told, that "when Moses (the Old Testament Scripture) is read, the veil is on their heart, so that they discern not Jesus of whom Moses spake; but when their heart shall turn to the Lord, the veil shall be taken away; and at that time shall Judah and Ephraim be joined together into one stick; and shall become one in the Lord's hand." Nor is God the God of the Jews only, but of the Gentiles also, whom he shall likewise gather with his ancient people. "Then shall there be one fold, and one shepherd." It is from hence deduced that the Jew will be gathered into the millennial Church as a Jew, and the Gentiles as Gentiles, and there shall they be made one, the Jew as the elder brother obtaining the pre-eminence.

Throughout the Scriptures, and especially in the Book of Psalms, a testimony of these things is to be found more or less direct. A kingdom is spoken of, which shall be set up on the earth by the Lord, not

by man, to endure throughout all generations, wherein his people shall receive their inheritance, and be set up in judgment. And they shall reign with Messiah in that kingdom, he giving them to sit with him in his throne; even as he is set down with his Father in his throne.

That the beginning of the judgments which shall usher in these great and important changes, has already been manifested before the present generation of men, will be insisted upon by reference to the signs of the present times: and if so, it behoves us, according to the Lord's command, to "watch and pray lest we enter into temptation."

It may be said by many that these are speculative opinions; but let it be recollected there is a plain declaration, that He will come in an hour when we think not. These things are not the less true, because the attention of men is but little awakened to regard them; neither are they the more distant because men perceive not their approach. The time and manner of these things, whether at hand or afar off, and under any consideration of them, are of no slight interest to all of us: but if indeed "the coming of the Lord draweth nigh;" if "the judge standeth before the door," the importance of them is increased ten-

fold to all the present dwellers on the earth. To ourselves personally the subject is most momentous. "Behold I come as a thief," says the Apostle, speaking in his Master's name. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him." "But who shall abide the day of his coming, and who shall stand when he appeareth!"

CHAP. II.

Scripture proof that Messiah will reign visibly upon earth—from the Psalms.

It is proposed now to inquire, what the Scriptures in point of fact do reveal to us, regarding the personal coming of Messiah to establish his kingdom upon the earth in the latter day. It seems a general opinion, that at His second coming the heavens and earth shall pass away for ever, the whole race of man become extinct, and both quick and dead be brought immediately before the Great Judge to receive their final doom; and that all the wicked shall then go into everlasting punishment, and the righteous into life eternal. That this statement is not consonant with Scripture, a cursory examination would abundantly testify: but as the investigation before us makes it necessary to enter more largely into the subject, it may be desirable to examine, at the outset, some of those parts of Holy Writ which have immediate reference to it; for unless it should appear from thence that Messiah's second coming is manifestly of such a kind as has been suggested, our inquiry would

rather assume the shape of idle speculation, than of profitable and legitimate research.

It is asserted upon the authority of Scripture now about to be adduced, that the Lord Jesus Christ, our crucified and risen Saviour, will in the latter day appear in person upon the earth a second time, with power and great glory, to set up and to establish his kingdom or government upon the earth, whilst the race of man is still continued in the flesh; and that he, with his risen saints, the spirits of the just made perfect, will for the time appointed, called in Scripture a thousand years, maintain and exercise a visible and glorious rule and government over the children of men upon the earth. It is to this proposition, and to this only, that our immediate attention is to be directed.

The Book of Psalms is first referred to in confirmation of what is thus asserted, for it contains more specific, if not more ample prophecies of the person, the work, the sufferings, and the exaltation of the Lord Jesus our Redeemer, than are to be found elsewhere in Scripture. Messiah, His Church, and His salvation, are the sum, and the substance, the beginning, the middle, and ending of all the Psalms. It will be found, moreover, that about sixty of the

Psalms have a direct reference to the fact of the second coming. To transcribe or to compare so extensive a portion of Scripture would be inconvenient, and therefore a few of those Psalms only which are the most striking will be brought forward.

Psalm x.—Messiah here complains of the prevalence of the evil ones, and is comforted by the promise that His kingdom shall be established. “The Lord is king for ever and ever, the heathen are perished out of his land.”

Psalm xxii. represents Messiah crying to the Father in the midst of his deep afflictions; and in answer to his supplication, the glory of the kingdom, which is reserved for him in the latter day is thus described to him. “All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee,”—“for the kingdom is the Lord’s; and he is the governor among the nations; all they that be fat upon the earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. A seed shall serve him, it shall be accounted to the Lord for a generation: they shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.”

Psalm xxxiii.—The Church is exhorted to praise Jehovah and His Christ, the blessedness of whose kingdom is set forth. “The word of the Lord is right, and all his works are done in truth. He loveth righteousness and judgment : the earth is full of the goodness of the Lord.” “Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance.”

Psalm xxxvi.—Messiah’s faithfulness to his people is here principally treated of. “How excellent is thy loving kindness, O God, therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house.”

Psalm xxxvii.—The Church is comforted by the promise of deliverance from affliction, and by an assurance that the wicked who trouble her shall speedily be destroyed. “Evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. The meek shall inherit the earth, and delight themselves in the abundance of peace.” “The righteous shall inherit the land, and dwell therein for ever.” “Wait on the Lord and keep his way, and he shall exalt thee to inherit the land ; when the wicked are cut off, thou shalt see it.”

Psalm xlv.—The subject of this Psalm is the glorious marriage of the King's Daughter—the Church. It is said to her—"instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth: I will make thy name to be remembered in all generations, therefore shall the people praise thee for ever and ever."

Psalm xlvi.—The glories of Zion in the reign of Messiah her King form the subject of this Psalm. "The Lord Most High is terrible, he is a great King over all the earth; he shall subdue the people under us, and the nations under our feet."—"Sing praises to God, sing praises, sing praises to our King, sing praises. For God is King of all the earth: sing ye praises with understanding; God reigneth over the heathen."

Psalm lxv.—The Church sets forth the praises of Messiah—"O thou that hearest prayer, to thee shall all flesh come"—"Thou visitest the earth, and waterest it, thou greatly enrichest it with the river of God, which is full of water, thou preparest them corn, when thou hast so provided for it."

Psalm lxvi.—The same subject is continued—the praises of the Lord the King (Messiah) for his mer-

ties and loving kindnesses to his people, and for putting down the rebellious who have afflicted them. "All the earth shall worship thee, and shall sing unto thee: they shall sing to thy name. Come and see the works of God, he is terrible in his doings towards the children of men." "He ruleth by his power for ever; his eyes behold the nations; let not the rebellious exalt themselves."

Psalm lxxvii.—The Church calls upon all the nations to praise Messiah. "O let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon earth."—"Then shall the earth yield her increase, and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him."

Psalm lxxii.—The Church prays for the establishment of Messiah's Kingdom, the glories of which she then proceeds to describe. "Give the King thy judgments, O God, and thy righteousness unto the King's Son."—"In his days shall the righteous flourish, and abundance of peace so long as the moon endureth; he shall have dominion from sea to sea, and from the river to the ends of the earth."—"All kings shall fall down before him: all nations shall serve

him.”—“His name shall endure for ever: his name shall be continued as long as the sun, and men shall be blessed in him: all nations shall call him blessed.”—“Blessed be his glorious name for ever, and let the whole earth be filled with his glory.”

Psalm lxxvi.—This Psalm declares the power and the judgments that shall accompany Messiah’s Kingdom. “In Judah is God known: his name is great in Israel.”—“Thou didst cause judgment to be heard from heaven; the earth feared and was still when God arose to judgment to save the meek of the earth.”

Psalm xcvi. declares the glories of Messiah’s Kingdom, and calls upon every creature to bless, and to praise him. “O worship the Lord in the beauty of holiness, fear before him all the earth; say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.”

Psalm xcvii.—The glorious reign of Messiah is here described. “The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof.”—“The heavens declare his righteousness, and all the people see his glory.”

Psalm xcix.—The same subject is continued. “The Lord reigneth: let the people tremble: he sitteth between the cherubim: let the earth be moved. The Lord is great in Zion: and he is high among all the people.”

Psalm ci.—Messiah here declares the peace, and righteousness of his kingdom. “I will early destroy all the wicked of the land: that I may cut off all wicked doers from the city of the Lord.”

Psalm cii. requires to be particularly noticed. It is written as a dialogue in which Jehovah, in answer to the supplication of Messiah in the flesh, declares to him the glories which await him, when his kingdom shall be established on the earth in the latter day. “Thou Lord shalt endure for ever, and thy remembrance unto all generations: thou shalt arise and have mercy upon Zion, for the time to favour her, yea the set time is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth, thy glory. When the Lord shall build up Zion, he shall appear in his glory; he will regard the prayer of the destitute, and not despise their prayer.”—“This shall be written for the generation to come, and the people which shall be created shall